

# The Midnight-Cry.

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A  
S E R M O N  
P R E A C H E D  
On the P A R A B L E  
O F T H E  
T E N V I R G I N S.

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*Watch therefore; for you know not the Day, nor the Hour,  
when the Son of Man cometh. St. Mark 13. 35.*

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*Mason*  
By J. M. M. A. Rector of W—.  
in the County of B—.

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The Second Edition, with the Addition of two Hymns  
for the Coming of Christ: By the same Author.

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London, Printed for Nathanael Baner, at the Kings-  
Arms in St. Paul's Church-Yard. 1691.

THE  
A  
SERMON  
PREACHED  
ON A PARABLE  
OF THE  
TEN VIRGINS

By the Rev. Mr. A. B. of W.

in the County of B.

The second Edition, with a new Preface.

LONDON, Printed for J. B. at the ...  
in the Year 1791.

# The Epistle Dedicatory,

T.O

All the sincere Lovers of *Sion*.

**T**HE *Apostle hath an Observation, that they which sleep, sleep in the Night: and the dreadful frame is suited to the state of ignorant and benighted Souls; but that they who are of the Day (though they do not sleep as do others) should slumber in the Light, is justly wonderful. The Spouse saith, she slept, but her Heart waked; but the sadness of our case is, that our Hearts are asleep: When the Son of Man comes, indeed, shall he find Faith on the Earth? As the People of God by Persecution have been at their Wits-end; so by the long delay of Deliverance, they are almost at their Faiths-end: and they that have obtained Faith in the Cross, find it difficult to attain to Faith in the Kingdom. It is worth a serious Enquiry, why the Doctrine of Christ's Kingdom hath met with so cold a Reception, especially when as the time of the End draws near, many have ran to and fro, (i. e. by comparing Scripture with Scripture; for which the following Discourse is so highly valuable) and Knowledg in these things is much increased. Our Blindness, I conceive, is but too much caused by the Dust that hath been raised by some who have driven furiously in by-paths; amongst whom I reckon those most blame-worthy, who have advanced Phancy so far above Faith, as to run into*

*carnal Notions of sensual Enjoyments, more suited to a Turkish Paradise, than the Kingdom of Christ: their Carnality hath made this Doctrine to grate in a Christian's Ears, to whom one Hour's Communion with God, is preferred above all the Pleasures that the World can afford. The next to these are they who have drawn, or wire-drawn, strange Consequences from this Doctrine, to establish seditious Principles and Practices against the Powers that be: whereby some have gone beyond the filthy Dreamers, who despised Dominions, and spake evil of Dignities. To these we may adjoin some great and good Men, of whose Works many have complained, that they have darkned (instead of enlightning) their Eyes; when they have too confidently asserted the personal Presence of Christ on Earth for a thousand Years: whereas it is not said that Christ shall reign with the Saints, but that they shall reign with him then, even as they suffer with him now: but especially, when they have pretended to determine Day and Hour; and so by their frequent Mistakes and Disappointments, have exposed themselves and their Labours to Contempt. Let us then take the Doctrine as refined from all this Dross, and it will appear pure Gold. The only doubt is, whether the asserting the Nearness of this bright Day, be not equivalent to a fixing the Day and Hour, and on the same accounts dangerous. I humbly conceive that the Scripture doth abundantly make the difference; in which we are not only forbidden to pry into Secrets, which the Father has in his own Power; but we are commanded to go by Scripture-Signs: that as no Man knows the one, viz. the Day and Hour; so when we see such and such things come to pass, all may know the other, viz. the Nearness of it. I desire to be ashamed of*

of



of my own Darkness and Vileness, that I have not attained to that Evidence and Persuasion of our being now come to the time of the End, that I know some of the dear People of God have arrived unto: But I bless God for what I have seen, and I could wish I had words to declare it to the World, that they who live in the daily Expectation of the coming of Christ, are the most lively zealous Christians, that ever I have known or heard of in these latter Days: the wonderful Impressions which they have upon their Spirits about it, are soul-ravishing, inflaming their Hearts with Love to him: They are Soul-replenishing, that they even overflow and run over in all their Discourse, with the most affectionate speaking of Christ, and for him; whereby they are rendered some of the most useful Saints upon Earth; and whereas all Enthusiastical Opinions are wont to puff up, these Impressions have tended to make them the most humble and lowly Christians that ever I came near. As the Generality of Christians are without these Expectations, so by woful Experience we know how cold we are in our Hearts and Lives, in our Converse and Families: We stand in need of the Notes of some Boanerges, some such awakening Discourse as is here presented to you. Though we come behind other Christians, as to the Plerophory they are raised up to; yet by Grace we are assured, that the Lord is not slack, as some count Slackness. We abhor the Malignity of the Scoffers, that say, Where is the Promise of his coming? We fully know, that he that shall come, will come (in his own time) and will not tarry. This is enough to rouse us from our Security, and to make us prize a Discourse that is more than ordinarily suited to the awakening of a drowsy World: This is enough to make us more fervent

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Form of Prayer  
for the  
Monthly Fast.  
A. D. 1690.

vent when we pray with the Church, THAT THE KINGDOM OF THY DEAR SON MAY COME QUICKLY; AND THAT ALL HIS ENEMIES BEING MADE HIS FOOTSTOOL, HE WHO IS THE LORD OF LORDS, AND KING OF KINGS, MAY REIGN TO ALL THE ENDS OF THE EARTH. Though I am engaged by Promise to say nothing of the Author, (which indeed is not necessary in any place where his Name is known) yet I take it to be a point of Justice to him, and to the World, to say thus much of his Work; that this Sermon was preached in a Country-Church (I am perswaded) without the least Design of being made publick, and that the Copy was written out and sent to the Press (though not without the leave, yet) in the Absence of the Author: so that the Judicious will easily believe, with what Advantage it would have come forth, if it had been on purpose prepared for publick view, and the Copy had been corrected by the Author's own Hand. Upon the whole, seeing the Author has withdrawn his Name; you must ascribe all the Praise to the Grace and Assistance of our conning Saviour, and all the Faults to the poor Publisher, who having nothing of his own worth offering, is glad that he has credit enough to borrow such a piece, to cast into the Treasury: and does only beg this great Bounty, that when any Souls are raised into a lively frame by this Sermon, and are blessing God for the Author, they would also put up one Prayer or Groan for the quickning of him, who was instrumental of conveying it unto them.

R. M.

# SERMON

ON

St. Mat. 25. 1, 2, 3, 4, 5, 6, 7, 8,  
9, 10, 11, 12, 13.

*Then shall the Kingdom of Heaven be likened to ten Virgins, which took their Lamps, and went forth to meet the Bridegroom.*

*And five of them were wise, and five were foolish.*

*They that were foolish, took their Lamps, and took no Oyl with them.*

*But the wise took Oyl in their Vessels, with their Lamps.*

*While the Bridegroom tarried, they all slumber'd and slept.*

*And at Midnight there was a Cry made, Behold the Bridegroom cometh, go you out to meet him.*

*Then all those Virgins arose, and trimmed their Lamps.*

*And the foolish said unto the wise, Give us of your Oyl, for our Lamps are gone out.*

*But the wise answered, saying, Not so; lest there be not enough for us and you; but go you rather to them that sell, and buy for your selves.*

*And*

And whilst they went to buy, the Bridegroom came; and they that were ready, went in with him to the Marriage, and the Door was shut.

Afterward came also the other Virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the Day nor the Hour wherein the Son of Man cometh.

8. 7. 6. 5. 4. 3. 2. 1. 2. 3. 4. 5. 6. 7. 8.

**H**ERE is an awful Parable, and it is Christ's Parable; and surely you should very much desire, that none of you, nor yours, should be of these foolish Virgins. The Door is shut, some shut in, and some shut out: either you will be shut in or out. It mightily concerns us all: And if we would know the meaning, we must have our Saviour's Key, ver. 13. Watch therefore, for you know neither the Day nor the Hour when the Son of Man cometh.

Question. The great Question is, What is meant by the coming of the Son of Man?

Answer. 1. In the first place, when any one dieth, the Son of Man cometh to that Man. The Body's dying Day is the Soul's Doomsday. There is a particular Judgment, and then the Soul is either shut in to Heaven, or shut out of Heaven. The Parable may be applied to this; and this agrees with other Scriptures. And the Doctrine raised from it, is,

That Death to a Saint is the Soul's Marriage to Christ; and to a Sinner is the Soul's everlasting Divorce from Christ.

2. The Son of Man cometh to judg the Quick and the Dead. It is an Article of our Belief, that we must adhere to. There will be a Separation; the Sheep and the Goats parted: *These shall go away into everlasting Punishment*, (cry to God, that it may not be your Portion, nor the Portion of your Children) *but the Righteous into Life eternal.*

3. But the proper immediate Sense is seen by the Context. \* You often read of the *Coming of the Son of Man*, in the foregoing Chapter, and the Discourse is continued in this Chapter. St. Matth. 24. 27.—*So shall the Coming of the Son of Man be.* Ver. 30.—*They shall see the Son of Man come in the Clouds.* — Ver. 37, 39. You have the same Words. Ver. 42, 44. *You know not what Hour the Son of Man cometh.*—Still the Question is, what the meaning of this should be? These things are spoken in answer to the Disciples Question, Ver. 3. — *Tell us when shall these things be? and what shall be the sign of thy Coming, and of the End of the World?*

Here are three Questions: 1. *When shall these things be?* viz. *When there shall not be left one Stone on another*, in the Temple. 2. *What is the sign of thy Coming?* 3. *What is the Sign of the End of the World?*

Our Saviour answers to these three Questions distinctly.

He speaks to the Destruction of *Jerusalem* from ver. 4, to ver. 27.

Then to the Signs of his Coming, ver. 27. this is carried on throughout that Chapter, and a great way into this 25th, especially as far as this



Parable goes: For in the Application, *ver. 13.* he is upon the same subject, viz. *The Coming of the Son of Man.*

Then in the Conclusion he speaks to the End of the World.

But of what sort of *Coming of the Son of Man* is it? You must compare Text with Text, and Place with Place. Turn to *Daniel 7.* there you read of the *Coming of the Son of Man*: (and I remember not whether the Phrase be used in the Old Testament, before this place.) *Ver. 13. I saw in the Night-Visions, one like the Son of Man came in the Clouds of Heaven—*He appeared to *Daniel*, as as *the Son of Man*: and he appeared coming in the Clouds of Heaven. Compare this with *Mat. 24. 30.—And they shall see the Son of Man coming in the Clouds of Heaven.—*Now go on in *Daniel*, —*He came to the Antient of days (i. e. to God the Father)—* And there was given him Dominion and Glory, and a Kingdom, that all People, Nations and Languages should serve him: His Dominion is an everlasting Dominion, which shall not pass away. —Here is one like the Son of Man that receives a Kingdom—this must be in this World: for in the End of the World, *the Son gives up the Kingdom to the Father, 1 Cor. 15. 24.* Christ has a Kingdom in this World, and all People, Nations and Languages serve him: That as all People, Nations and Languages serv'd *Nebuchadnezzar*, &c. so now the People of several Countries shall serve Christ. His Dominion is an everlasting Dominion, —his Dominion such as shall never pass away, i. e. not as other Kingdoms have done before. He had shewn how the *Babylonian, Persian, &c. Kingdoms*

doms *past away*, but this Kingdom doth not pass away. Now see Rev. 11. 15. *The seventh Angel sounded, and there were great Voices in Heaven, saying, The Kingdoms of this World are become the Kingdoms of the Lord, and of his Christ.* The Kingdoms of the World are not in this special sense the Kingdoms of Christ now; but they become so, when the seventh Angel sounds, i. e. When the Times of the Gentiles shall be fulfilled, Christ will have a Kingdom in this World; As the Lord liveth, he will reign here upon the Earth, and his Enemies shall be slain before him: He will cut his way through to his Kingdom, by slaying millions of Blasphemers, Swearers, Sabbath-breakers, &c. Here are Thunders and Lightnings, and a great Earthquake, such as was not since Men were upon the Earth; so mighty an Earthquake, and so great, Rev. 16. 18. Such a change as never was before. If thou art a Swearer, a Drunkard, a Devil against the Power of Godliness, repent quickly, or thou art in Hell quickly; for Christ is coming, the Earthquake is begun. This 18th Verse, with what follows, seems to be an Appendix to the fifth Vial [on the Seat of the Beast], as appears by comparing ver. 21. with ver. 17. therein Great Babylon, (i. e. Rome) came into remembrance before God: But before this, ver. 17. *The great City was divided into three parts, and the Cities of the Nations fell,* &c. The great City is distinct from Babylon; and so must mean the Roman Territory. \* This great City must be divided into three parts; this is done before your Eyes! The German Faction, the French Faction, and the Italian or Papal Faction: And the Cities of the Na-

\* See Rev. 11. 8.

tions fall; Spire, Worms, Openheim, &c. So the Earthquake is begun; that Issues in the Ruin of Babylon, and on the Ashes of Babylon is Christ's Kingdom erected.

*Question.* But will it be a Personal Reign?

*Answer.* There was given him Dominion, &c. Dan. 7. and ver. 22. — Judgment was given to the Saints of the most High; and the time came that the Saints possessed the Kingdom. And ver. 27. The Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven (mind, this is not Heaven, but under the Heaven) shall be given to the Saints, &c. So that the Affairs of Christ's Kingdom will be visibly managed by his Saints, by his special Inspiration: And Christ will do that, which no other Kings have been able to accomplish: They endeavoured to bring all their Subjects to their Way and Persuasion: But Christ will sway a Scepter in the Consciences of his People. There will be Unity without Division, Verity without Errour, Spirituality without Formality, Hypocrisy, or Censure.

I beseech you to submit your selves to the Word: Daniel saith, Christ comes in the Clouds to take a Kingdom. Our Saviour saith the same, Mat. 24. — He will come in the Clouds, and then the Tribes of the Earth shall mourn; i. e. The Jews shall penitently mourn, and then Christ enters upon his Kingdom. A little to prove this, see Rev. 1. 7. Behold, he cometh with Clouds; and every Eye shall see him, and they [even they] which pierced him: and all the Kindreds of the Earth shall wail because of him. They which pierced him, i. e. The Jews that have pierced him with their Blasphemies,

mies, as their Fathers did on the Cross. Christ appears in the Clouds, and the first thing done is the Call of the Jews. Christ will appear, (I do not say, He will dwell upon the Earth, but He will appear in the sight of the Jews;) *Every Eye shall see him.* It may be, you think this is meant of the Day of Judgment: No; compare this with *Zech. 12. 10. I will pour on the House of David, and on the Inhabitants of Jerusalem, the Spirit of Grace and Supplications; and they shall look on me whom they have pierced; and they shall mourn for him, &c.* Compare these two Texts together. In one Place you read, *The Kindreds of the Earth;* In the other, *The House of David, &c.* they are the same. In one Place, *They shall look up to him;* in the other, *They shall see him.* In one place, *They shall mourn;* in the other, *They shall wail, &c.* Now *Zechary* saith, This is the effect of the Spirit of Grace and Supplications. This *wailing* is not therefore the howling of Cast-a-ways, but the penitent wailing of poor Souls, through the Spirit of God.

*Daniel* saith, *Christ comes in the Clouds:* So saith Christ, *Mat. 24.* — And that *the Tribes of the Earth shall mourn.* So saith *S. John, Rev. 1.* This *Zechary* saith, is the penitent Mourning or Conversion of the Jews, and this is immediately upon the Destruction of *Babylon.* *St. Mat. 24. 29, 30. Immediately after the Tribulation of those Days, the Sun shall be darkened, and the Moon shall not give her Light, &c. And then shall appear the Sign of the Son of Man in Heaven, and all the Tribes of the Earth shall mourn, &c.*

Here

Here you find,

1. That there will be a *Tribulation*. This goes before the Destruction of *Babylon*, it comes on the Protestant Churches. Repent quickly.

2. *Immediately after this, the Sun is darkned, &c.* This is an Overthrow of an Empire, which is of the fourth Great Empire, [the Papal Empire, the Popes having the Fag-end of the Roman Empire.] Compare this with *Isaiah 13. 10. The Stars of Heaven, and the Constellations thereof shall not give their Light, &c.* Which signifies the Destruction of *Literal Babylon*; and here are the same Expressions, meaning the Destruction of *Mystical Babylon*. Mr. Broughton, discoursing with a Jew, asked him the meaning of the *darkening of the Sun, &c.* The Rabbi told him, it always meaneth the Overthrow of a State.

3. Then comes the Conversion of the Jews: the appearance of the Son of Man, the Tribes mourning, &c. Now when the Son of Man is come, we find, *ver. 40. That then shall two be in the Field, the one shall be taken, and the other left.* Beg, that you, your Friends, and Children, may be taken, and not left. Here will be a World of People destroyed: *Who shall live, when God does this? Who may abide the Day of his coming?* These things are at the Door. For further Satisfaction, That Christ's coming is to set up his Kingdom, turn to *S. Luke 21.* (I speak not these things to amuse you, but for the Good of your Souls, and Honour of our Redeemer) *Ver. 24. They shall fall by the edge of the Sword, and shall be led away Captive into all Nations; i. e. The Jews shall be scattered, and Jerusalem shall be trodden down of the*



*the Gentiles; i. e. first by the Romans, and now by Turks, until the Times of the Gentiles be fulfilled.* Ver. 25. *And then shall be Signs in the Sun, and in the Moon, and in the Stars, Distress of Nations, &c.* Ver. 27. *And then shall they see the Son of Man coming in the Clouds, &c.* Ver. 28. — *Then lift up your Heads, for your Redemption draws nigh.* Before, ver. 24. he speaks of the Jews *being led captive.* Now, ver. 28. he speaks of *Redemption drawing nigh; viz. of the captive Jews.* Now it follows, ver. 29, 30, 31. *Learn a Parable of the Figtree, and all Trees; when they shoot forth, you see that Summer is nigh: so when you see these things come to pass, know ye that the Kingdom of God is nigh at hand.* So that the *Redemption of the Jews is the Kingdom of God.* I should be loth to speak what is a little abstruse, but who can hold his Peace?

Christ's Coming is to set up his Kingdom amongst Jews and Gentiles, which will be a glorious time; but dreadful Tribulations make way for it; which in part is come to pass, as to what is come upon the Turks. There is a course of Tribulations, and they run swift: *ἃ δὲ γινώσκουσιν ἐν τάχει*, *Surely I come quickly: The Lord will be here in a short time; and every Eye shall see him.* Happy they that can say, *This is our God, we have waited for him.* A little before this, all will be sensible of it; there will be a *loud Cry at Midnight; Behold, he comes: This will be no notion then: Watch therefore, for you know neither the Day nor the Hour when the Son of Man cometh: Watch in a way of Expectation, and in a way of Preparation, that he may come to you as a Friend in the Day, not as a Thief in the Night.*

Having

Having said this, let us go to the Parable.

*Then shall the Kingdom of Heaven be likened to Ten Virgins, &c.* Here is a manifest Allusion to a *Wedding*. When Christ comes to set up his *Kingdom*, the first thing is the Conversion of the Jews, which is called a Marriage in several places. Here is a Representation of a Slaughter of Christ's Enemies, which is not usual at a *Wedding*; but at the Entrance of a *King* into a *Kingdom* it is. They go together: He comes as a *King*, and as a *Bridegroom*. The Jews *Weddings* were kept in the Night; the *Bride* stays at home; the *Bridegroom* goes to fetch the *Bride*; then the *Bride-maids* go forth to meet him; and it being in the Night, they have lighted Lamps in their Hands; and so go in with him to the Marriage-Feast. The *Bridegroom* is Jesus Christ; the *Bride* is the Church of God: What is that? Why, you'll say, all the true-hearted People of God. It is true, all God's People are the Church: But if you make this to be the *Bride*, who are the *wife Virgins*? Are not they the People of God too? For this and other reasons, I conceive, that though the whole Church is Christ's Spouse, yet here is meant a particular Church: by the *Bride* therefore we understand the Church of the Jews. There is a great deal of Scripture for this, in *Psal.* 45. in the Book of *Solomon's Song*; especially *Rev.* 19. 7, 8, 9. *Let us be glad and rejoice, for the Marriage of the Lamb is come, and his Wife hath made her self ready, &c.* In this Chapter we read of the *judging the great Whore*; there is *Hallelujah* for that; then another *Hallelujah*, *that the Lord reigns: His Marriage is come*, which is the Conversion of the Jews: *His Wife hath made her self*

*self ready*: How could she make her self ready? why, ver. 8. *To her it was granted, that she should be arrayed in fine Linen clean and white.*—The Book of the *Revelation* is a Book of Prophecy, that sets down things that happen orderly one after another. When *Rome* is fallen, then *Christ* appears for the Conversion of the Jews: They put on the *fine Linen clean and white*; for the *fine Linen is the Righteousness of Saints, i. e. the Righteousness of Christ* put on by the Saints. But why is this understood of the Jews? For this, see *Rev. 21. 9, 10.* —*Come hither, and I will shew thee the Bride, the Lamb's Wife.* And---he shewed me the *New Jerusalem descending out of Heaven from God.* This is not Heaven, but something descending out of Heaven. And observe what was written on the Gates, *ver. 12. The Names written thereon, are the Names of the twelve Tribes of the Children of Israel*; as a Man's Name is written on his Gate: *ver. 14. And the Wall had twelve Foundations, and in them the Names of the twelve Apostles of the Lamb.* Now the Jews are grounded on the Doctrine of the *Apostles*; so they are the *Bride*: now *chap. 19. 9.* —*Blessed are they which are called to the Marriage Supper of the Lamb,*—i. e. the *Bride-maids.*

In the Parable the *Bride* doth not appear; for therein is represented the State of the *Gentiles*, and something that will happen to them before the Conversion of the Jews. The Jews are now in their *Synagogues* blaspheming; but the Lord is coming to call them; and here is an Alarm to awaken the *Virgins*; The Lord is coming.

Quest. *Who are these Virgins?*

Ans. 1. They are *Gentiles.*

C

2. They

2. They are Christian Gentiles, *they go forth to meet the Bridegroom*; they have respect to Christ: so they must be either Protestants (taking the word in a large sense) or Papists. Now,

3. These are Protestant Gentiles. Compare with this *Rev. 14. 4. These were not defiled with Women, for they are Virgins*; It was spoken of the 144000 redeemed from Popery. Now see *Rev. 17. 5. —Mother of Harlots.* — Rome is the Mother of Harlots; Popish Churches are Harlots, and Protestant Churches are Virgins. Now these are of two sorts:

1. Carnal graceless Protestants.

2. Spiritual gracious Protestants.

These make up the wise and foolish Virgins: some have only a Lamp of Profession; some Oyl of Grace: *These go forth to meet the Bridegroom.*

This was, I suppose, when Protestantism became the Religion of Kings and Nations, and was visible in the World: *Rev. 14. 12. Here is the Patience of the Saints; here are they that keep the Commandments of God, and the Faith of Jesus, i. e. the Protestants: a People that cleave to the Scriptures of the Old and New Testament, (called the Commandments of God, and Faith of Jesus.)* Now here is *ὑπομονή*, the Expectation of the Saints; i. e. the time of their going forth to meet the Bridegroom.

These Protestants fall asleep: *While the Bridegroom tarried, they all slumbered and slept*: There they lie slumbering and sleeping till there come a loud Cry at Midnight; and then they look for their Lamps, and happy they that have Oyl: This speaks to us all.

Two things I take notice of:

1. Their slumbering : *The Virgins are asleep.*
2. The loud Cry that is then made : *They that are under the Midnight-Slumber, will be awakened with the Midnight Cry.*

1. *The Virgins are asleep* : It were well if it were not so, but it is so ; go where you will, and you will find it so : Congregations, Towns, Villages, particular Persons, they are all asleep : People should be watching and praying, and they are asleep. You'll say, we are not asleep ; ay, but your Hearts are asleep ; and 'tis a Midnight-Sleep, which is the fastest ; the World is in a deep Sleep. These Days are compared by Christ himself to the Days of Noah and Lot, Luke 17.—*They ate, they drank, they bought, they sold, they planted, they builded.*—Why, is there any hurt in these things ? No, but they minded these things, and nothing else : People are *eating and drinking*, &c. *i. e.* carnally secure ; they mind their worldly Business, but where is the Sabbath-keeping and sense of a God ? They pay respect to others, but where is their respect to God and his Worship ?

*Doct. I.*

O what a dead Sleep is on the Hearts of poor Creatures ! We are got to the Lees of the Church of Sardis, Rev. 3. 1. *To the Angel of the Church of Sardis, Write—Thou hast a Name, that thou livest, and art dead* ; this means us : Not our Fore-fathers, nor them that come after us, but us that stand here before God : It's spoken of *England* and this Country, and this Town and Congregation. This is a prophetic Book, and these are prophetic Epistles. The Epistle before is to *Thyatira*, *i. e.* the Church under Popery : Then comes in the Reformation,



mation, and that is in the Epistle to *Sardis* : Then comes *Philadelphia*, when the Jews are converted. Now I speak to them that are spiritually wise : Can there be an apter Character of us, *Thou hast a Name to live* ? Oh ! we are of the Church, and for the Church ; *but thou art dead* ; they hear, but they are dead ; pray, but are dead ; receive Sacraments, but are dead : Dreadful ! but true ; there is no Life left : They that have a little Life are sensible of it. Three things are spoken of *Sardis* : *Thou hast a Name to live, and art dead.*—Remember therefore *how thou hast received*, (they have forgotten the Doctrines received in the Reformation) *and repent* : noting the Corruptions in manners. *They are dead in Worship, decayed in Doctrine, defective in Manners.* There was Life ; but what a formal People are we become ? Here has been found Doctrine, but how has Arminianism overspread the Land ? And for Corruptions in Manners ; *O that my Head were Waters, and mine Eyes Fountains of Tears*, to bewail the Debauchery of the Land ! And since the *Hand of God has been lifted up* amongst us, People have had *seven Spirits in them worse* than before ; more of Malignity and *Envy at the People of God* than ever : What will this come to ? *ver. 4. I will come on thee as a Thief, and thou shalt not know what Hour I will come upon thee.* As the Lord liveth, it will be so : Yea, the wise Virgins cannot excuse themselves. How canst thou say, thou art not dead ? *Jer. 2. 23.* You'll say, it is our Grief we are so dead : It is well it is your Grief, then it shall not be your Ruin. How dead are many with respect to Christ's Kingdom ! There are many Christians that scarce think of it. Others allow that such

a State will be; but if you speak of it in its Noon-tide Glory, the wonderful and abiding Presence of God, the Immunities and Priviledges of the Saints, they cannot believe it will rise so high. Tell them, it will be a *Kingdom of God*; that there will be no more *Death*, (Death being put for Pestilence or Persecution) nor *Sorrow*, nor *Crying*, nor *Pain*, for so saith the Scripture\*: tell them of the high frame that the People of God will be in, when *God himself is the Temple*; you cannot persuade them of it: and tell them, that all this is near; who thinks of it? Christ is about it, and he protests he is *coming quickly*; yet the precious People of God do not think of this. It is a dead sleepy time. If the Children of *Israel* will not believe, what will become of *Pharaoh*? It is *Midnight-Sleep*. If there be a great noise in a room on one side, and on the other, and a Man asleep in the middle, you'll say, it is a *Midnight-Sleep* indeed. How did our Fathers weep over the *Palatinate*, when it was but a light stroke? but we have had *Thundrings* and *Lightnings*, and we are *slumbering*. What a noise is there in *Flanders*, and in *Ireland*, and we in *England* between them are asleep! Ministers come with a *Call*, to repent, to humble your selves, (you must be serious, or you'll never be saved) *Call upon Call*, and there is no *Answer*: It is a sign you are asleep; put this amongst the Signs that Christ is near. We cannot say, Christ comes this Night, or next: *The Day and Hour knoweth no Man*; but it is near, when you see such things come to pass: —

Such a Blow given the Turks†:

† Rev. 11. 14.

Such an Earthquake and Division of the Papal World||:

|| Rev. 16. 18.

Such

## The Midnight-Cry.

Such a Conspiracy of two Popish Kings, to give up their Kingdom to the Beast again\*:

\* Rev. 17. 17. Such a Tribulation on the People of God †; then the Lord will be here wonderfully quickly; he comes with infinite speed; as he lives, he loves; as he loves, he comes; as he comes, he comes quickly: All the World will be convinc'd, that he comes wonderful quickly.

The Signs are:

|  |   |
|--|---|
| <p>* i.e. Scorch'd with a great Heat by a Power given the Sun, viz. the German Emperor. See the 4th Vial, Rev. 16. there being another Vial (viz. the 6th) to be poured out on the Euphrate-an Turk.</p> | <p><i>The Nations are shaking:</i>   <i>Envy is boiling:</i><br/> <i>The Devil is roaring:</i>   <i>The Papists are raging:</i><br/> <i>The Turks are falling *:</i>   <i>The Elect are crying.</i></p> |
|--|---|

To which we may add:

*The Virgins are Sleeping;* and, *The Lord is coming.*‡

And they say, It will be a great while first: but they *slander the Footsteps of God's Anointed*: he saith, *Surely I come quickly*; and it was his parting Word. Do you not perceive that the Lord is about his Work? the World is in that posture, that it was to be in just before the Appearance of Christ. You'll say, Why then do not People believe it? why, they are asleep, and it is a Midnight-Sleep. But here will be a loud Cry.

*Doct. II. They that are under the Midnight-Slumber, shall be awakened by a Midnight-Cry.* Here will be a Midnight-Cry in the Land. I beseech you observe it: The Virgins are Protestants, and Protestants slumbering and sleeping; this is before the Downfall of *Babylon*, that they are awakened: This thing will

will be thundered into the Consciences of drouzy Protestants, and *they that will not see, shall see.*

But what is this Midnight-Cry? See *Exod. 12. 29, 30. It came to pass, that at Midnight the Lord smote all the First-born of Egypt. — And there was a great Cry in Egypt. —* Here is a Cry, and a great Cry, and an awakening Cry; and they lie in their Beds till this great Cry; but then they are called up, *Pharaoh arose in the Night, He and all his Servants, and all the Egyptians.* Why did they go to Bed? Because they were carnally secure. God had told them of it before, *chap. 11. 4, 5, 6.*

— *About Midnight I will go out into the midst of Egypt, — and there shall be a great Cry, &c.* God speaks this to the Protestant Lands: There will be a Midnight-Cry, and all will be awakened. So it will be in *England.* *Revel. 3. 3. Sardis* represents the Protestant Churches, and particularly this: — *I will come on thee like a Thief, &c. I will come: Who shall stop him then? It will certainly be so. His Coming will be like that of a Thief, sudden, certain, formidable, surprizing. The Thief cometh not but for to steal, and to kill, and to destroy. This is, you'll say, if they do not watch. Ay, who watcheth? And mind, Thou hast a few Names even in Sardis, there are but few that escape.*

The Midnight-Cry doth signify a terrible Judgment on the Protestants, a great Tribulation, which will be by the Papists. *Rev. 11. 2. The outer Court is given to the Gentiles, i. e. the Papists.* You believe that *Babylon* will fall, and you pray for it. But how will it fall? Why upon a Provocation that she will give: *Reward her as she hath* *Rev. 18. 6.*

rewarded you, and double unto her double. — In the Cup which she hath filled, fill to her double. Out of this Land will go forth the Faithful, Called, and Chosen, together with the People of God in other Countries, and they will fill to Babylon double in the Cup, she shall fill to them: She will put a Cup into the Protestants Hands, and will be made to pledg it double.

\* Isa. 59. 41. This Cup will awaken the sleepy Protestants. The Scripture saith, *Equity cannot enter*\*, therefore an Enemy shall. Nothing but the Spirit of God can defend the People of God; for the Slaughter will be grievous. Isa. 24. there you read of a *Desolation*, (no body thinks of it hardly, but) *God hath spoken the Word.* Ver. 3. *The Land shall be utterly spoiled.* Ver. 6. *The Inhabitants of the Earth are burned, and few Men left:—and abundance more then.* Ver. 10. *The City of Confusion (Heb. Vanity) is broken down, &c.* Ver. 23. *Then the Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reign in Mount Zion, &c.* This is the Key that opens the whole Chapter.

The Tribulation goes before the Destruction of Babylon, and the glorious State.

Then the next Chapter is a *Song of Praise* for this; chap. 25. 2, 3, 4. *Thou hast made of a City an heap*, (this is the Praise of the whole Church of God) *A Palace of Strangers to be no City.* — *Therefore shall the strong People glorify Thee, the City of the terrible Nations shall fear Thee, for thou hast been a Strength to the Poor.* — *Thou shalt bring down the Noise of Strangers, the Branch of the terrible Ones shall be brought low.* Observe, Here is a City called a *Palace of Strangers* that is ruin'd; the



the Church doth in a holy manner triumph over it. What City must this be? There is no City that is such an universal Enemy to the Church of God, a Stumbling-block to the Jews, and Plague to the Protestants, as *Rome* is. Now in *Songs of Praise*, the Church sings to the Glory of God, his Attributes and Works; how he carries them on before they are compleated: So here, the Prophet reflects on the downfall of this City; Ver. 3. — *The City of the terrible Nations shall fear Thee*: It shall strike a Terrour into the terrible Nations. Now observe, Ver. 4. which comes to our Case, *Thou hast been a Strength to the Poor, a Strength to the Needy in his Distress, a Refuge from the Storm, a Shadow from the Heat, when the blast of the terrible Ones is as a Storm against the Wall*. Then Ver. 5. — *The Branch of the terrible Ones is brought low*. Here are the terrible Ones that are terrify'd themselves; therefore before this they shew themselves so terrible. The Tribulation is compared to a *Storm* and to a *Heat*; then God is a Refuge to the Poor, and Strength to the Needy: *Miserum est cum ventum est ad Deos*. We say of such a one, He is ruin'd, if God does not help him. The Storm is exceeding great on them that have not a God to save them; such a *Storm* that nothing but a God can shelter a Man from it; such a *Heat* as will burn them to Ashes, if God be not their *Shadow*. But *God is a Strength to the Poor*; God's People are called *poor*, especially at this time. Here will be a *Storm* on the Land, and it will be by the terrible Ones, *i. e.* the *Papists*, and terrible *Papists*: One would think by such a *Branch* as hath been so terrible to others. There will be a *Storm*  
D and

and *Heat*, and the poor People of God are under a Refuge. Nothing will keep you but God: See that you have a God, an Interest in Christ. Compare this with *Isa. 26. 5, 6.* there is another *Song* for these glorious things: *He bringeth down them that dwell on high, the lofty City he layeth it low. — The Foot shall tread it down, even the Feet of the Poor, and the Steps of the Needy.* Why, were not they all destroyed by the Storm before? No, God *preserved* them, and *reserved* them to be his Instruments in the Destruction of *Babylon*, a precious People, that have been trodden under foot, *Called, Chosen, and Faithful.*

But, how comes this to concern us here in *England*? Why, yes; No Nation more than this. *Rev. 17. 16. The ten Horns which thou sawest upon the Beast, these shall hate the Whore. —* The Instruments are out of *England*; for *England* is one of the Horns, as all agree. Here will arise a People out of *England*, hated for Christ's Sake, that are made use of: they are called *Poor and Needy*; and are miraculously *preserved* by a God that *shadows* them, or else they had been destroyed too. Here is a *Storm* and *Heat* that destroys a world of People. How come the People of God then to escape more than others? Why, *St. Peter* saith, *The Lord knows how to deliver his People:* — and, he has given his Royal Word for it. See that you are in Christ, look to it. Here will be a Storm, and this is to be expected every day. This is the *Midnight-Cry*, or the occasion of the *Midnight-Cry*: And this *Storm* and *Tribulation* Alarms the drowsy *Virgins*; they that are sleeping at *Midnight*, (as most are) are awaked.

*First.*

First, It will be a *general* awaking. *Ver 7.*  
Then all those *Virgins* arose.—

Secondly, (Which is miraculous) they will so awake as never to sleep more; this would even pierce ones Heart. Some are kept awake by *Terrour*; some by *Joy*. We had a *Midnight-Cry* a year and half ago, but People are asleep again. That was *Rumour*, but this is *Rumour* and *Violence*. \*

\* Jer. 51. 45.

Thirdly, At this *Cry*, All will come to be of one Mind, as to these things following.

1. That the *Bridegroom* is coming: That none is glorious but *Christ*, and they that are *Christ's*. They are all sensible of it now; we did not think it would ever be so, but now we see it.

2. They are all searching their *Lamps* for *Oyl*. One searcheth and finds no *Oyl*, or little *Oyl* in the *Lamp*, but in the *Vessels* there is some; but the other looks into the *Lamp*, and there is no *Oyl*; into the *Vessels*, and there is none neither: There is great searching of *Conscience* then.

3. They are all trimming their *Lamps*; this is the scouring the *Lamp*: not pouring in *Oyl*, for the foolish *Virgins* had no *Oyl*; but scouring the outside of the *Lamp*; and this they are all at work at. It is some outward performance of *Duty*, that they all agree in. *Gentlemen* leave their *Hawks* and *Hounds*; *Country-Men* their *Grounds*, and *Tradesmen* their *Shops*, and run to their *Prayer-Books*, and *Practice-of-Piety*, and all the Nation is in a wonderful *Religious Posture*.

4. They all have an high esteem for *Oyl*; All the World for a little *Oyl*! *Gold* and *Silver* is

nothing. We have provided for such a Child, and laid up such an Estate : worldly Projects took up our Thoughts ; these kept out Christ and the Spirit : now these are all cut off, *Lands and Stocks* and *Flocks*, there is an end of all these. Oh ! A thousand Worlds for *Oyl* ; Union with Christ, Communion with Christ : Oh ! for Christ and Grace.

5. They all agree that a *Lamp* will not do without *Oyl*. Before they thought a *Lamp* was enough. *We are for the Church ; we'll live and die in the Church.* This is but a *Lamp* : There must be the inward Spirit of Grace. Thou hast been baptized outwardly, but hast thou been baptized inwardly ? Thou hast been called by the *Minister* : dost know what it is to be inwardly called ? It must be something within that must stick by you. An Image was made to go, and do great things by Springs and Wheels ; but one looking in, said, *Deest aliquid intus, There wants something within.* People content themselves with Lamps, but what is there within ? *I adjure you by the Lord*, tell me what God has done for your Souls ? Tell yourselves ; Are you converted ? are you justify'd and sanctify'd ? are you not yet in your Sins ? You please your selves with coming to Church, but you must not rest in the outward Work, it will not do without *Oyl* within.

*Use I.* Of Terrour to the foolish Virgins. Are there any unjustify'd, unsanctify'd ones here, *Swearers, Sabbath-breakers, Drunkards, Enemies to the Spirit, Prayerless, Graceless* ? You are in a miserable condition : Repent quickly, or you'll perish quickly. You'll say, *I am young, I may live ma-*

*my Years*: I tell you, you have but a little time to be out of Hell, if you do not repent. Go home, you vain and light Persons, and repent, else if you *are weighed in God's Ballance*, you will be *found wanting*: You are a little *Civil*, and you think you are safe, but you must be *Spiritual*: The Lord is coming to reckon with the Nation, and with you. These foolish Virgins, what a Condition were they in?

1. They are under a great *Conviction*, that they have not *Oyl*; *Give us of your Oyl, for our Lamps are gone out*: Their Case was bad at first, but they were not sensible of it: they had no *Oyl* before, but now they cry out, when the *loud Cry* comes; then they make a heavy ado, that they have no *Grace*: why, it is too late, you should have taken notice of it before.

2. Then their Confidence is dashed; *Our Lamp is gone out*. Why, cannot you say your Prayers as you used to do? Alas! that will not do now; for mark, God is angry, and *these are the Days of Vengeance*; and Conscience cries, *Thou hatest such a Minister and Christian for his Holiness and Strictness in his Life and Family*. You had *Calls*, but you *slighted them*; *Sabbaths*, but you *trifled them away*: and now they have no Heart to pray; their Hearts will be dead in them like a Stone; there will be a heavy Cry. Conscience now is gagged; but then it will roar; they that were in Presumption, are now in Desperation; Sinners, will you sell your Souls? have you a Mind to be damned?

3. Now they would hang upon the *Skirts of the Saints*; *Give us of your Oyl*. Now send for Moses and Aaron in haste†: They cared not for them before. I knew a Holy Man, poor, but good; his  
Wife

† Exod. 12. 31.



Wife was a carnal Creature : whom he lay a dying : Ah said she, that *I might die with thee !* why so, said her Husband ; why then said she, *I would hang on thy Skirts.*

4. All the Creatures cannot help then ; *the wife* have little enough for themselves.

5. They cry, but it is *too late*, *Esaú's Tears* : *The Door* in conclusion is *shut*, and they are howling with *Dogs without* ||.

|| Rev. 22, 15.

I speak not uncharitably of you, for I know you not : but I am afraid that there are many here that are but *foolish Virgins* ; you must be changed or damned : Here comes a *Storm* that is to be expected every Day, and you see what becomes of the *foolish Virgins* : Oh ! cry Day and Night for Oyl ; for the *Blood of Sprinkling*, the *Spirit of Sanctification* : your Time is short, and your Work great.

But you'll say, Shall we have no time when the Cry comes ? we'll stay a little, and see how times go ; and shall we have no time afterward ?

I answer, Yes, a little time, but not enough ; The old World stayed to see what would come of it : and they had a little time it may be, to get upon a House, upon a Hill or Tree ; but it rain'd forty Days, and *the Flood came and destroyed them all.* The *foolish Virgins* had a little time, they went to the Shops ; but *while they went to buy, the Bridegroom came.* Oh my Friends out of Christ, I wish you in Christ ; you have been desired to get into Christ, but you have not minded these things ; nothing but the *Lamp* : I tell you again and again, that will not do ; stay till the loud Cry comes, and you are ruined for ever : There may be a little time, but like a Man in a *Storm* ; you'll reel to and fro,  
and

and stagger like a drunken Man; and what, work for your Souls when you are at your *Wits-ends*? And one thing more: *Rev. 22. 10, 11, 12.*—*The time is at hand: He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still.*—The saddest Words in the Bible: It is a prophetic Book, and now *the time is at hand*: The providential *Tokens* concur with the Scripture, so that especially in this *loud Cry*, this takes place; *He that is unjust, let him be unjust still, &c.* I have done with you, your Leaf is out, your Day of Grace is expir'd, you are undone for ever. As you love your Souls, your Lives, your little ones, *repent*; you Masters, *repent*; you Servants, *repent*; Sons and Daughters, *repent*: Do not stand it but till the last: Lie down in the Dust, and cry for Mercy; I beseech you do, or you are ruined for ever: you lose all if you stay a little while longer: Get a *Christ* and *Oyl*: Husbands, pray for your Wives; Wives, pray for your Husbands: try what a praying Life will do. You'll say, I cannot pray. Why, do as well as you can, that God would save your Life, and the Life of your little ones, before it be too late.

To my precious Friends *in Christ*: You are a happy People, you have *Oyl*; blessed be God, you have Grace, *the Spirit of Grace*; but I fear it is *Oyl* in the Glass, not in the Lamp: Methinks I see when the *Cry* comes, what a *pouring of Oyl* there will be out of *the Vessel* into *the Lamp*; what a lively frame Christians will be in: *Oyl* in the *Vessel* is *Grace* in the *Habit*, *Oyl* in the *Lamp* is *Grace* in *Exercise*.

*Use II.*

1. See that you have *Oyl*, that you have not your Evidences to seek.

2. See

2. See that you have *Oyl in the Lamp*, i. e. Grace in Act; *If you live in the Spirit, walk in the Spirit*; if you have *Faith*, use it; if you have *Love*, use it: as *Luther* said, *Let them pray that can pray*. Many a poor Creature cannot pray, they have hard Hearts, and cannot pray: But you do pray; ay, but not enough. When we expect a dear Friend, we would have something extraordinary: why, here is Christ a coming; What, nothing extraordinary! nothing but what is for the Family! Get your Hearts into a more lively Frame; you have spoken to one another, now *speak often one to another*: whereas you *prayed* before, double the File, do it seven times more, and *watch*; *What I say unto you, I say unto all, Watch*. It is but a little time, cannot you *watch*? as Christ said to *Peter*, *Cannot you watch with me one Hour?* q. d. Did I ever desire so much of you before? I was wont to let you sleep, when I was praying for you, and you slept the better for it; but *this one Hour!* *Could you not watch with me this one Hour?* Be less in the World; your Hearts out of the World, and your Hands less in it: contract your Business; do not regard the *Stuff* so much: Did we ever say so much to you before? You'll say, when our Lord spake those Words, the Enemies were coming. Why, so they are now; it is an extraordinary time. *Luke 21. 36.* *Watch you therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.*

F I N I S.

# An HYMN for the Coming of Christ.

## I.

**T**HE Ev'ning of the Day  
 Portends a dismal Night:  
 But *Zechary* doth say,  
 That *Ev'ning* shall be *Light*.  
 Shine glorious Day,  
 Come *Lord*, O come,  
 O quickly come,  
 O come away!

## II.

Proud *Babel* saith, *I sit*  
*A Queen*, and ever shall:  
 But what saith Holy Writ,  
 This is Proud *Babel's* Fall.  
 Shine glorious Day,  
 Come *Lord*, O come,  
 O quickly come,  
 O come away!

## III.

The *Turks* are scorch'd and waste:  
 Then saith th' Apostle *John*,  
*The second Woe is past*,  
*The third comes quickly on*.  
 Shine glorious Day,  
 Come *Lord*, O come,  
 O quickly come,  
 O come away!

## IV.

Th' *Earth's* Foundations move:  
 Then saith th' Eternal Spirit,  
*The Lord comes from above*,  
*All Nations to inherit*.  
 Shine glorious Day,  
 Come *Lord*, O come,  
 O quickly come,  
 O come away!

## V.

Bless'd *Saints* are termed *mad*,  
 By *Hell's* blaspheming Tongue:  
 Then *God with Vengeance clad*,  
 Comes to *avenge* their Wrong.  
 Shine glorious Day,  
 Come *Lord*, O come,  
 O quickly come,  
 O come away!

## VI.

*Savoy* long wail'd her State;  
*Pale Hungary* doth quake;  
 The poor *Palatinate*,  
 With *Ireland's* Heart doth ache.  
 Shine glorious Day,  
 Come *Lord*, O come,  
 O quickly come,  
 O come away!

## VII.

*French Saints* begin the Cup,  
 Who seek their Home abroad;  
 Their *Synagogues* burnt up,  
 Their *Vineyards* left for God.  
 Shine glorious Day,  
 Come *Lord*, O come,  
 O quickly come,  
 O come away!

## VIII.

The whole Creation groans,  
 And utters fervent Cries;  
*Saints* venting piteous Moans,  
 Lift up their begging Eyes.  
 Shine glorious Day,  
 Come *Lord*, O come,  
 O quickly come,  
 O come away!

## E

## IX.

## IX.

*Heav'n* from above doth *call* ;  
 The *Earth* below doth *quake* :  
*Rome's* Towers begin to fall ;  
 Dead Bones begin to shake.  
 Shine glorious Day,  
 Come *Lord*, O come,  
 O quickly come,  
 O come away !

## X.

This Day will have no *Night*,  
 The *Moon* will be a *Sun* ;  
 The *Sun* a sevenfold *Light* :  
 O were this Day begun !  
 Shine glorious Day,  
 Come *Lord*, O come,  
 O quickly come,  
 O come away !

## XI.

On *Salem's* Walls there are,  
 Which spend their lingering days :  
 Thou who hast made their *Pray'r*,  
 Wilt turn it into *Praise*.  
 Shine glorious Day,  
 Come *Lord*, O come,  
 O quickly come,  
 O come away !

## XII.

Behold, I quickly come :  
 That Voice our Souls adore.  
 I come, I surely come ;  
 Thy Servants need no more.  
 Shine glorious Day,  
 Come *Lord*, O come,  
 O quickly come,  
 O come away !

## Another.

Come, come, my dearest, dearest *Lord*,  
 Make haste, and come away :  
 Come, come, O come, O quickly come !  
 Why do thy Chariots stay ?

Come flying on the Wings of *Love*,  
 Come like the nimble *Hart* :  
 Come *Lord*, make haste, make haste, that we  
 May meet, and never part.

Thou say'st, *Surely I quickly come* ;  
 Amen, Amen, O *Lord* :  
 Come, come, O come, O quickly come !  
 According to thy Word.

The



The *Bride* saith, *Come*; O come, O come!

Thy Saints in *France* say, *Come*:

So say the *British*, *Irish*, *Dutch*,

And spacious *Christendom*.

Their Pray'rs and Cries, their Sobs and Sighs,

Invite thee to thy Home;

So do their Meltings, and their Tears:

O come, O *Lord*, O come!

Thou art all *Ear*, thou art all *Eye*,

Thou art all *Grace* and *Love*:

Dost thou not hear thy Children cry,

The mourning of thy Dove?

Come *Lord*, come Love, and that long Day,

My only Expectation:

Shovel these Days out of the way,

These Hills of Separation.

Lord, thou didst come, thou once didst come,

To bear most bitter Pain:

Take to thy self thy Power O *Lord*,

O come, O come, and reign.

O come and reign both far and near,

Thou *Lord*, the *Lord of Hosts*,

Send thine Eternal Spirit down,

To dwell in all our Coasts.

*Salvation to the Lord and Lamb,*

Then all thy Saints shall sing:

GLORY BE TO THE RIGHTEOUS ONE,

Through Heav'n and Earth shall ring.

Come:

( 4 )  
Come Lord, and then our Tongues  
Our Hearts shall sound like Strings:  
Praise, praise our Lord, the Lord of Lords,  
Our King, the King of Kings.

Let Mercy see, let Mercy hear  
A wretched Sinner cry;  
O Mercy, Mercy, Mercy, Lord,  
Come to thy Servants Joy.

For thine Eternal Honour, come:  
Why should the Papists say,  
Where's now your God, where's now your Christ?  
Make haste, and come away.

Come then, my dearest, dearest Lord,  
My sweetest, surest Friend,  
All Honour, Glory, Thanks and Praise  
Shall on my GOD attend.

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Send thine Eternal Spirit  
To dwell in all our Coasts,  
Then all thy Saints shall sing:  
Salvation to the Lord and Praise,  
Through Heav'n and Earth shall ring.  
GLORY BE TO THE RIGHTIOUS ONE